TOMMY ROBINSON ADDRESS CONGRESS IN THE USA

Part 1 – Introduction and Foundations of the Discussion

Ladies and gentlemen,

Thank you for being here today.

I want to begin by discussing a subject that has become increasingly difficult to address openly in modern society: Islam, Sharia law, and the effect these may have upon Western nations.

Before doing so, I should introduce myself.

My name is Tommy Robinson. I am forty-three years old and I was born in Luton, Bedfordshire, in 1982. When I was growing up there was a single mosque in my hometown. Today there are dozens. During my lifetime I have witnessed dramatic changes in the community where I was raised, and those experiences have shaped many of the views I hold today.

The opinions I express are not based solely upon books, newspaper articles, or academic studies. They are rooted in my personal experiences of living in a town that has undergone significant social and cultural change over several decades.

Many people know me because of my activism. Others know me because of the controversy that often surrounds my work. Whatever your opinion of me may be, I ask only that you consider the arguments being presented and judge them on their merits.

Why I Believe This Discussion Matters

One of the most common responses I hear whenever Islam is discussed is, "Well, that's just your opinion."

Of course, everyone is entitled to an opinion. However, opinions should be tested against evidence, facts, and reality. They should not be accepted simply because they are sincerely held.

For many years politicians, journalists, and public figures have avoided serious discussion about Islam. Criticism of Islamic doctrine is often portrayed as an attack upon Muslims themselves.

I reject that argument.

There is a clear distinction between criticising a set of beliefs and hating those who hold them.

Throughout my life I have known Muslims whom I regarded as decent, honourable, and kind people. My criticism is not directed at individuals. Rather, it is directed at ideas, doctrines, and teachings which I believe deserve public scrutiny.

In a free society, every ideology, religion, and belief system should be open to examination and criticism.

My Experience Growing Up in Luton

The town where I grew up has changed dramatically since my childhood.

Over the years Luton has become associated with a number of terrorism investigations and extremist networks. Various individuals connected with the town have been involved in terrorist plots, extremist organisations, and recruitment efforts for groups such as ISIS.

These developments did not occur in isolation.

For me, they raised important questions about integration, identity, culture, and ideology. They also contributed to my decision to become involved in public activism.

Many people know of my campaigning against what I describe as the Islamification of Britain. My concerns did not arise from theory. They arose from watching changes unfold in my own community.

Whether others agree with my conclusions or not, those experiences form the foundation of my perspective.

Activism and Opposition

My activism became widely known in 2009 when I helped establish the English Defence League.

Since that time I have received repeated threats, including warnings from the authorities that intelligence services believed there were credible plans to harm or kill me.

These threats have come from individuals and organisations linked to Islamist extremism.

However, I would argue that the greatest opposition I have faced has not come from extremists but from political and institutional

authorities.

Successive governments in Britain have promoted multiculturalism while often avoiding open discussion of the challenges that accompany it. Politicians have frequently preferred to avoid difficult conversations rather than risk accusations of intolerance or prejudice.

In my view, this has created an environment where legitimate concerns are too often dismissed rather than debated.

Islam and Muslims Are Not the Same Thing

At this point I want to make an important distinction.

I am not speaking about Muslims as individuals.

I am speaking about Islam as a belief system.

Many people seem unable to separate these two things, but they are not the same.

A person may disagree strongly with Christianity without hating Christians. Likewise, a person may criticise Islam without hating Muslims.

I have met many Muslims whom I respect as people. Nevertheless, I disagree profoundly with certain teachings found within Islamic doctrine.

The right to discuss those teachings openly is a fundamental principle of a free society.

The Purpose of This Presentation

In this presentation I want to focus on three main areas.

First, I want to examine what I regard as the foundational teachings of Islam.

Secondly, I want to discuss the methods and strategies through which Islamic influence expands within Western societies.

Thirdly, I want to explore the practical realities of Sharia law and what its implementation means in practice.

My argument is that these subjects cannot be separated from one another. To understand one, we must understand all three.

Defining Islam

Before any meaningful discussion can take place, it is necessary to define what Islam actually is.

Too often discussions are derailed by slogans or emotional reactions. People are told that criticism of Islam is motivated by

ignorance or prejudice, rather than engaging with the substance of the argument.

I believe it is essential to examine Islam through its own recognised sources.

These sources include:

The Quran.

The Hadith collections.

The traditional biographies of Muhammad.

Islamic legal scholarship.

Together, these form the basis of Islamic doctrine and practice.

To understand Islam properly, we must understand what these sources teach and how they have been interpreted throughout history.

Conclusion of the Introduction

The purpose of this presentation is not to attack individuals or encourage hostility towards any community.

Rather, it is to examine an ideology and assess its compatibility with the values that underpin Western civilisation.

Whether one agrees or disagrees with my conclusions, I believe these issues deserve honest discussion.

We should not be afraid to ask difficult questions.

We should not respond with slogans or accusations.

Instead, we should respond with facts, evidence, reasoned argument, and open debate.

Only then can we make informed judgments about the future of our societies.

Part 2 – Muhammad, the Quran, the Hadith, and Sharia Law

Having outlined his concerns about contemporary Islam, Robinson turns to what he considers the foundations of the religion itself.

He argues that before anyone can assess Islam fairly, they must first understand its primary sources and the authority those sources hold within the faith.

According to Robinson, everything begins with Muhammad's claim that he was receiving revelations from Allah. Around AD

610, Muhammad declared that God had chosen him as His final messenger and that the revelations he received would later become the Quran.

Robinson emphasises that the entire structure of Islam rests upon accepting Muhammad's claim to prophethood. If Muhammad was genuinely a prophet of God, then the teachings that follow carry divine authority. If not, the entire foundation is undermined.

He notes that the Quran repeatedly instructs believers not only to obey Allah but also to obey Muhammad. As a result, understanding Muhammad's life becomes essential to understanding Islam itself.

The Example of Muhammad

Robinson explains that Muslims regard Muhammad as the perfect example for humanity.

The Quran describes him as an exemplary model for believers, and Muslims are encouraged to imitate his conduct in every area of life.

This raises an important question: how can later generations know how Muhammad lived?

According to Robinson, the answer lies in the Hadith literature.

The Hadith

The Hadith are collections of reports concerning Muhammad's words, actions, approvals, and disapprovals.

These reports were passed down through chains of narrators and eventually compiled into recognised collections.

Robinson explains that the Hadith provide detailed guidance concerning matters that are not fully explained in the Quran itself. They therefore form a crucial part of Islamic teaching and practice.

He notes that there are several major Hadith collections that are regarded as authoritative by Sunni Muslims and that these serve as an important source of Islamic law.

Alongside the Quran and Hadith, Robinson points to the traditional biographies of Muhammad, which record the events of his life and the development of the early Muslim community.

Together, these sources form the basis upon which Islamic law and theology are built.

What Is Sharia?

Robinson then turns to the concept of Sharia.

He defines Sharia as the body of Islamic law derived from the Quran, the Hadith, and the traditions surrounding Muhammad's life.

According to Robinson, Sharia is not viewed merely as a private religious code. Rather, it is presented as a complete system intended to govern every aspect of life.

He argues that traditional Islamic scholars have regarded Sharia as applicable not only to personal conduct but also to family life, criminal law, commerce, government, warfare, education, and social order.

In Robinson's view, this distinguishes Islam from many Western conceptions of religion, which tend to separate religious belief from political authority.

He contends that Sharia is understood by its adherents as a comprehensive legal and social framework rather than simply a collection of spiritual principles.

Sharia and Political Authority

Robinson argues that traditional Islamic teaching places divine law above all human legislation.

He therefore maintains that conflicts arise when Muslims living in secular democracies are required to choose between civil law and religious obligations.

To support this argument, he presents video clips of various Islamic speakers discussing the superiority of Sharia over democratic systems and advocating the replacement of secular constitutions with Islamic law.

Robinson argues that such statements should not be dismissed as isolated or fringe opinions. Instead, he claims they reflect ideas that can be found within mainstream Islamic jurisprudence.

The Relationship Between Islam and Democracy

A central theme of Robinson's argument is that Islam and Western democracy operate from fundamentally different principles.

He contends that democracy locates authority in the will of the people, whereas traditional Islamic teaching locates authority in divine revelation.

Because of this difference, he argues that tensions inevitably arise whenever Islamic legal principles conflict with democratic

legislation.

To illustrate this point, he highlights examples of Islamic activists who openly state that they seek to establish societies governed by Islamic law rather than secular democratic constitutions.

According to Robinson, these statements demonstrate that some Islamic movements view democracy not as an end in itself but as a means of achieving longer-term religious objectives.

Historical Examples

Robinson then points to historical figures whom he believes recognised this challenge long before the modern era.

He discusses the experiences of early American leaders dealing with the Barbary States and refers to correspondence involving President Thomas Jefferson concerning attacks on American shipping in the Mediterranean. He argues that these encounters led some Western leaders to view Islamic political doctrine as fundamentally different from Western concepts of government and international relations.

He also refers to statements attributed to figures such as Winston Churchill and William Gladstone, arguing that previous generations of Western leaders spoke far more openly about their concerns regarding Islam than contemporary politicians are willing to do.

Conclusion of This Section

Robinson concludes this part of the presentation by arguing that Islam cannot be understood solely as a personal faith.

In his view, the religion's foundational texts, legal traditions, and historical development reveal a system that encompasses politics, law, society, and government as well as spirituality.

Whether one agrees with that conclusion or not, Robinson insists that any serious discussion of Islam must begin with an examination of its primary sources: the Quran, the Hadith, the biographies of Muhammad, and the legal system derived from them.

Part 3 – Migration, Demographics, and Strategies for Influence

Having discussed Muhammad, the Quran, the Hadith, and

Sharia law, Robinson turns to what he regards as the practical methods by which Islamic influence expands within Western societies.

He argues that Islam is not merely a set of beliefs but also a civilisation with long-term social, political, and demographic ambitions. Whether one agrees with this assessment or not, it forms the basis of the remainder of his presentation.

Migration as a Historical Pattern

Robinson begins by discussing the Islamic concept of migration.

He notes that the Islamic calendar begins with the Hijrah—the migration of Muhammad and his followers from Mecca to Medina. This event is regarded as one of the most significant moments in Islamic history because it marked the establishment of the first Islamic community governed according to Islamic principles.

Robinson argues that migration therefore occupies an important place within Islamic thought and tradition.

He cites passages from the Quran that praise those who migrate for the sake of their faith and points out that migration has often played a significant role in the historical spread of Islam.

He then compares this historical precedent with contemporary migration into Europe and North America.

Demographic Change

A major theme of Robinson's argument concerns demographic change.

He notes that large-scale immigration has transformed many Western countries over recent decades. Using examples from Europe and the United States, he argues that immigration rather than natural population growth now accounts for much of the increase in population.

Robinson points to the growth of Muslim communities throughout Europe and argues that this trend is likely to continue.

He cites speeches by various Islamic leaders and activists who express confidence that Muslim populations will continue to grow and eventually become major political and cultural forces within Western nations.

According to Robinson, such statements should be taken seriously because they reveal how some leaders view demographic

change as an opportunity to advance Islamic influence.

Population Growth and Family Size

Robinson then discusses birth rates.

He contrasts declining fertility rates in many Western countries with higher birth rates often found within Muslim communities.

He presents examples of political and religious leaders who encourage Muslims to have larger families and argues that demographic growth is viewed by some as a means of increasing long-term influence.

Robinson notes that several Muslim leaders have openly spoken about population growth as a strategic advantage.

In his view, such statements suggest that demographic change is not always viewed simply as a social phenomenon but can also be regarded as a political and cultural tool.

He argues that Western societies often fail to consider the long-term implications of these trends.

Political Organisation

Robinson then moves from demographics to political organisation.

He argues that Muslim communities frequently demonstrate a high degree of political coordination.

Using examples from Britain and the United States, he claims that religious leaders, community organisations, and political activists are often able to mobilise large numbers of voters around particular issues or candidates.

He contrasts this with what he sees as the increasingly fragmented nature of Western electorates.

According to Robinson, organised voting blocs can exercise influence far beyond their numerical size.

He believes that this has already occurred in several British cities and may increasingly occur in the United States.

The Use of Democratic Institutions

A recurring theme throughout the presentation is Robinson's claim that some Islamic activists seek to use democratic institutions to achieve goals that are ultimately incompatible with liberal democracy itself.

He presents speeches from various activists and religious figures who speak openly about political participation, community organisation, media influence, and long-term social change.

Robinson argues that these individuals view democratic systems as instruments through which influence can be accumulated gradually.

Whether through elections, lobbying, education, media, or public institutions, he claims that the objective is to reshape society in accordance with Islamic principles.

He emphasises that many of these statements are made publicly rather than secretly and are often available through social media, recorded lectures, or public speeches.

Infiltration of Institutions

Robinson next discusses what he describes as the infiltration of institutions.

Drawing upon writings associated with certain Islamist thinkers and organisations, he argues that some movements advocate a gradual process of gaining influence within:

Government.

Education.

Journalism.

Law.

Civil service institutions.

Community organisations.

He claims that rather than seeking immediate revolution, these groups favour a long-term strategy of cultural and institutional influence.

According to Robinson, this approach is more effective because it avoids confrontation while gradually reshaping public attitudes and policies.

He cites speeches encouraging Muslims to enter professions such as journalism, law, politics, and education as evidence of this strategy.

The Muslim Brotherhood Document

A key part of Robinson's argument concerns a document attributed to the Muslim Brotherhood that was later recovered during an FBI investigation in the United States.

He highlights language referring to a "civilisation-jihad" aimed

at influencing Western society from within.

Robinson argues that this document demonstrates that some Islamist organisations have pursued long-term strategies for cultural and political influence in the West. He presents it as evidence that concerns about organised political activism are not merely speculative but have been openly discussed by some Islamic movements.

Local Examples

Robinson then turns to examples from Britain.

He points to the increasing number of Muslim politicians occupying prominent public offices and argues that this reflects broader demographic and political changes.

He also discusses the role of mosques in political mobilisation, claiming that religious institutions often function as centres of community organisation and electoral influence.

Using examples from local politics, he argues that candidates who secure the support of influential community leaders can gain significant advantages at election time.

In his view, this illustrates how demographic concentration can translate into political power.

A Gradual Rather Than Revolutionary Process

One of Robinson's central arguments is that the changes he describes do not occur through sudden revolution.

Rather, he believes they occur gradually through:

Migration.

Population growth.

Political organisation.

Community cohesion.

Educational influence.

Institutional participation.

He argues that each development may appear insignificant when viewed individually, but together they can produce profound cultural change over time.

Conclusion of This Section

Robinson concludes this section by arguing that Western societies often underestimate the significance of long-term demographic and political trends.

He believes that while public attention is frequently focused on terrorism and violent extremism, the more important developments are occurring through lawful, gradual, and institutional means.

Whether one accepts his conclusions or not, Robinson's central claim is clear: the future shape of Western societies will be determined not only by security concerns but also by demographic trends, political organisation, and cultural confidence.

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Whether one accepts his conclusions or not, Robinson's central claim is clear: the future shape of Western societies will be determined not only by security concerns but also by demographic trends, political organisation, and cultural confidence.

Islam, Sharia, and the Future of the West

A Speech by Tommy Robinson Rewritten into Readable UK English

Ladies and gentlemen,

Thank you for being here today.

I want to begin by discussing a subject that has become increasingly difficult to talk about openly in modern Western society—Islam, Sharia law, and their impact on our nations.

Before I do, let me introduce myself.

My name is Tommy Robinson. I was born in Luton in 1982. When I was growing up, there was a single mosque in my town. Today there are approximately forty-five. Over the course of my life I have witnessed dramatic changes in the community where I was raised, and it is those experiences that have shaped many of my views.

What I am about to discuss is not based solely upon books, newspapers, or academic theories. It is based upon what I have seen with my own eyes over several decades.

Many people know me because of my activism. Others know me because of the controversy that often surrounds my work. Whatever your opinion of me may be, I ask only that you listen carefully to the arguments presented and judge them on their merits.

Why This Matters

One of the most common responses I hear whenever Islam is discussed is, "That's just your opinion."

Of course, everyone is entitled to an opinion. However, opinions should be tested against facts, evidence, and reality. They should not be accepted simply because they are sincerely held.

For many years politicians, journalists, and public figures have avoided serious discussion about Islam. They have often treated any criticism of Islamic doctrine as though it were an attack upon Muslims themselves.

I reject that idea.

There is a profound difference between criticising a religion and hating those who follow it.

Throughout my life I have known many Muslims who were decent, kind, and honourable people. My criticism is not directed

at individuals. It is directed at an ideology and the teachings it contains.

In a free society we should be able to examine, question, and debate any belief system without fear.

My Experience in Luton

The town where I grew up has been associated with a number of terrorism cases over the years.

Individuals connected to Luton have been involved in terrorist plots, extremist organisations, and recruitment networks. Some travelled abroad to join ISIS. Others became involved in attacks or conspiracies closer to home.

These developments did not occur in a vacuum.

For me, they raised difficult questions about integration, identity, and ideology.

They also explain why I became involved in campaigning against what I see as the growing influence of Islamic extremism in Britain.

My concerns did not emerge from theory. They emerged from experience.

Understanding Islam

Before discussing current events, we must first understand Islam itself.

Islam rests upon the claim that Muhammad was the final prophet of God and that the revelations he received became the Quran.

Muslims are instructed not only to obey Allah but also to follow Muhammad's example.

This is important because Muhammad is not presented merely as a spiritual teacher. He is presented as the perfect example for humanity.

To understand Islam, therefore, one must understand Muhammad.

The primary sources for understanding Islam are:

The Quran.

The Hadith collections.

The traditional biographies of Muhammad.

The body of Islamic law known as Sharia.

These sources provide the foundation upon which Islamic

teaching is built.

What Is Sharia?

Many people in the West think of religion as a private matter involving prayer, worship, and personal morality.

Sharia is different.

Sharia is a legal and social system derived from Islamic scripture and tradition. It extends into areas such as family life, criminal justice, commerce, education, government, and public conduct.

For many Muslims, Sharia is not simply a personal guide. It is viewed as a complete framework for organising society.

This distinction is crucial because it explains why discussions about Islam frequently involve politics, law, and government rather than merely theology.

Islam and Political Authority

Western democracies are built upon the principle that laws are created by elected representatives and can be changed by the people.

Traditional Islamic teaching takes a different approach.

Under classical Islamic thought, ultimate authority belongs to God, not to voters, politicians, or parliaments.

This difference creates an important question:

What happens when divine law and human law come into conflict?

It is a question that many Western leaders have been reluctant to address honestly.

Migration and Demographic Change

One of the major themes of this discussion concerns migration.

The Islamic calendar begins with the Hijrah—the migration of Muhammad from Mecca to Medina. Migration therefore occupies a significant place within Islamic history.

Today we are witnessing migration on a scale unprecedented in modern Western history.

Across Europe and North America, population growth is increasingly driven by immigration rather than by native birth rates.

Muslim communities have grown rapidly throughout the West.

At the same time, fertility rates among many Western

populations continue to decline.

This demographic reality is rarely discussed openly, yet it has profound implications for the future shape of our societies.

Political Influence

As populations grow, political influence inevitably follows.

Across Britain, Europe, and North America, Muslim communities are becoming increasingly organised and politically active.

There is nothing inherently wrong with political participation. In fact, participation is an essential part of democracy.

The question is not whether people should vote.

The question is what vision of society they wish to create through that participation.

Some Islamic activists openly state that they seek a future governed by Islamic principles rather than secular democratic values.

Others reject such ambitions entirely.

The challenge is distinguishing between the two and having an honest discussion about the differences.

Education and Culture

Much of the most significant change is occurring within educational and cultural institutions.

Schools, universities, media organisations, and public bodies all play a role in shaping public understanding.

Too often, discussion of Islam is reduced to simplistic slogans.

Students are encouraged to celebrate diversity but are rarely encouraged to examine difficult questions.

Universities receive funding from foreign governments. Media organisations avoid controversial topics. Politicians fear accusations of prejudice.

The result is a culture of silence.

Yet silence does not solve problems. It merely postpones them.

Integration and National Identity

A healthy society requires more than people living side by side.

It requires shared values, shared loyalties, and a common civic culture.

Successful integration involves newcomers becoming part of the national community while retaining aspects of their heritage.

When communities become isolated from one another, tensions inevitably arise.

The challenge facing Western nations is not diversity itself but the question of whether a common national identity can survive alongside increasingly separate communities.

Freedom of Speech

Perhaps the most important issue of all is freedom of speech.

A society that cannot discuss difficult subjects honestly is a society that cannot solve its problems.

Freedom of speech does not guarantee agreement.

It guarantees the right to disagree.

Citizens must remain free to question political ideologies, religious doctrines, and cultural practices without fear of censorship or intimidation.

That principle applies equally to Islam, Christianity, secularism, and every other worldview.

Conclusion

The future of the West will not be determined solely by economics, technology, or military strength.

It will also be determined by culture, confidence, and conviction.

A society that believes in its values will defend them.

A society that doubts itself will struggle to preserve them.

Whether one agrees with my conclusions or not, I believe these issues deserve serious discussion.

We should not respond with slogans.

We should not respond with insults.

We should respond with facts, evidence, debate, and open inquiry.

Only through honest discussion can free societies remain free.

Thank you.